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ABSTRACT

ASCILOS, an acronym for a symbiotic community in the land of the Sioux, is a new land settlement pattern designed by the Center for Community Organization and Area Development (CENCOAD), sponsored by Augustana College, Sioux Falls, South Dakota. ASCILOS covers a 60-mile radius around Sioux Falls. ASCILOS, based on symbiosis in nature, assumes that unlike communities, working together for mutual benefit, make for a strong social fabric. CENCOAD's objectives are to improve the human condition in the area by increasing the performance of the social systems and to develop a religious force at the local and area level that has the power to influence the lifestyle in the area. Citizens need to develop a value system that combines economic forces with religious forces to achieve community advancement. In order to develop a symbiotic community, citizens need: (1) a catalyst such as CENCOAD; (2) to organize resources to best meet their needs; (3) a new image of community; (4) a sense of community among individuals; and (5) a new approach to resource development that will be sensitive to the national, social, and ecological cost. The three basic factors in community development are a major input of education, horizontal communication, and a motivational force. Development of a symbiotic community requires a study of the value system, development of an aware, responsible, positive spirit among the people, leadership, and a catalyst. (KM)

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DESIGNING A NEW HUMAN SETTLEMENT PATTERN

E. W. Mueller

A new human settlement pattern is being designed with the citizens in the Land of ASCILOS. ASCILOS is a land in which people dare to dream. A dream is not a dream until it has been dreamt!

In the Land of ASCILOS people are dreaming of a new human settlement pattern. It is an area community in which citizens and places live in symbiotic relationship to each other. People accept planning as a way of life, and in their land use planning they design with nature. The quality of the environment is enhanced by the acts of man. People have access to quality human services and have a wide range of choices. People may live in the cosmopolitan center, in small cities, in towns, in villages, or in the country. There is a diversity yet unity. People work together so both strong and weak find fulfillment and meaning in life.

The Land of ASCILOS is lodged in the valleys of the Vermillion, the Big Sioux, and the Rock Rivers. A S C I L O S, pronounced ASK-I-LOS, means A Symbiotic Community in the Land of the Sioux.

This new land settlement pattern is designed by the Center for Community Organization and Area Development (CENCOAD). CENCOAD is sponsored by Augustana College, Sioux Falls, South Dakota. CENCOAD is designing this new settlement pattern with people and not for people. The Center will use an approach that will:

1) Involve local and area civic leaders.
2) Maximize the use of local and area resources.
3) Coordinate the efforts of people who live in the open country, villages, towns, and cities and who belong to different community organizations.
4) Make it possible for members of congregations belonging to different denominations to move in concert in their support of citizen efforts.
5) Inspire the creativity of youth and adults who live in the area.
6) Bring wholeness to the life style of the people.
7) Facilitate the qualitative growth of a symbiotic community.

CENCOAD's goal in designing this new human settlement pattern is to help people face up to the reality of the emerging social situation in the Land of ASCILOS. The objectives are:

1) To improve the human condition in the area by increasing the performance of the social systems.

2) To develop a religious force at the local and area level which has the power to influence the life style in the area.

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The Center supports citizens in their effort to develop their communities. The Center helps people to expand their value systems so they can keep self-interest and group interest, local loyalty and area loyalty in balance.

CENCOAD has come up with a new approach to community development. It sees merit in the symbiotic concept and is relating this concept to an area community. The area community represents an arrangement of communities which relate to each other in a meaningful way. Such an arrangement assumes a large geographical area with natural boundaries where space and quality of environment are valuable assets.

An area community is the basic structure of the new human settlement pattern. The design for the land settlement pattern is based on two years of experience. The symbiotic community concept has attracted wide attention and is receiving local and area endorsement. The presence of a center that functions as a catalyst is basic to the emerging of area services that are designed to improve the performance of the social systems. A center can facilitate the coordination of existing agencies and maximize their effectiveness in providing human services. It can also sensitize the social systems to the unmet needs of people.

Experience makes it clear that the development of an area community calls for an ecology of effort. It is necessary that a number of things happen independently and yet in relationship to each other and to life in the area. This can best be understood against the background of the social situation in which symbiotic communities need to be developed.

BACKGROUND STATEMENT

By the turn of the century the first land settlement patterns of America had been established. The Indians were dispossessed with little concern for their well-being. The vast land areas were divided into family farm units. Towns and small cities emerged as trade and service centers for the farm population. Social systems, including state and township governments, were established. A network of primitive roads was laid out. A continental system of railroads was built across the continent to haul farm produce to market in the industrial centers and harbor cities.

The hope and goal of people who struggled and sacrificed was to build a meaningful community. Since the turn of the century mid-America has experienced an aimless transition. It has been changing but it has not been developing. Changes came as a result of extensive and efficient use of tools and machines. It made possible the continual exportation of materials and human resources from the countryside. It had the effect of concentrating the population in a limited land area. People moved to the employment centers.

Fallacy of Composition

In 1908 Theodore Roosevelt realized that all was not well in America and appointed the Country Life Commission. Its report in 1909 helped people to understand their needs. The report contained germ ideas that gave us Cooperative Extension Service, 4-H, and Future Farmers of America. The designers of these programs thought in terms of the development of people.

Commodity-minded people were more interested in production as an end in itself rather than as a means for the development of community. Production-oriented programs received more attention than people-oriented programs. It gave us more efficiently operated farm units. But what is good for the farm unit may not be good for the farming industry and may not contribute to community development and to the well-being of the nation.

Many Champions

In our country there have developed numerous organizations, agencies, foundations, and associations. While they have been helpful no group has come up with an answer to our problem of changing the aimless transition of the countryside into a purposeful development of the heartland. Was it because leaders were tinkering with social ailments rather than seriously seeking solutions? Was the future of a group more important to the members than the development of a nation? The various approaches to the development of more meaningful communities and cities have not yielded the desired results. Each group may have a piece of the answer but no group has the whole answer.

We need more research. We need more education. We need efficient production of food and fiber. We need to use legislation. We need adequate credit. We need conservation of soil and water. We need the services provided by the consumer cooperative. We need to maintain the free enterprise system. We need individual initiative. We need organization. We need group action.

But we need more than self-interest. Each one of these needs is championed by an interest group. But an interest group is not a community, an interest group is not the nation. What is disturbing is that interest groups often negate each other's efforts.

Basic Values

On the basis of self-interest people have been too ready to join the cult of adjustment. As long as alternate courses of action are open to people they will be initiating change. This is the way citizens want it. However, they must not equate change with progress.

Responsible people are not for keeping the status quo. They are for change. But they carefully evaluate change. They realize that they initiate changes through the choices they make. They know that if our nation is to achieve true progress and be a society in which all citizens have opportunity to find fulfillment, their choices cannot be made solely on the basis of self-interest.

It is becoming very clear that we are turning the heartland of the nation into an efficient production machine that extracts the raw material from the land to be shipped to distant places and processed into food and fiber. But the evidence is lacking that the heartland of the nation is becoming the home of meaningful communities in which all people enjoy quality of life.

Universities and churches serving the people in the heartland are sending community development experts to undeveloped countries in all parts of the world. It is possible that these community development experts will accomplish

with illiterate people what community development experts have not been able to accomplish with people in the heartland.

What hinders people in the heartland from achieving quality of life is not a lack of "know-how" in economic development but the absence of a value system that balances self-interest with group concern. Citizens can identify their individual goals but few can articulate the goals they have for their town, county, area, or state.

Citizens have a value system that supports them in achieving self-advancement but which hinders them in achieving community advancement. People get wrapped up in their desire to leave a private legacy but show signs of resistance when they are asked to balance their interest in a private legacy with an interest in a public legacy.

We have not understood the conflict that exists between the social units and a social unity. We have stimulated the economic forces by pitting individual against individual. People have carried this individualistic approach to life into their community life. As a result town is pitted against town.

In the heartland the economic forces are being fueled by irresponsible individualism. Economic forces by themselves will never produce meaningful community. They can do no more than continue at increasing speed the aimless transition because its advocates evaluate human worth according to a person's productive capacity. Self-interest begets community, but a community that solely lives on self-interest will have a short history.

Alfred Marshall said that there are two great motivational forces which have moved history. They are the economic forces and the religious forces. The economic forces are doing their part in shaping the life style in the heartland of the nation. The religious forces are having little influence. They are fueling the economic forces by countersigning the proposals of the economic interest.

The reason for this lies in the religious history of the heartland. The first settlers were transplants from the eastern seaboard where puritanism left its influence and shaped the value system of the young nation. The immigrants who, in large numbers, followed the first settlers into the midwest left Europe at a time when pietism was influential in the northern European countries. People who grew up under the influence of pietism had a strong relationship to God, had a strong sense of individual responsibility but lacked a sense of social responsibility. They looked upon the world and involvement in its affairs as evil and something to avoid.

The intent of the economic forces is to achieve meaningful community and to improve the human condition; however, economic forces left to themselves will destroy community and eventually turn in on themselves.

The economic forces are not evil. What is evil is the nonuse of religious forces. Economic forces need to be balanced by the religious forces in order that citizens will become more mature in the choices they make. Citizens need to be mature enough so that in their decision-making they will balance self-interest with group interest.

In the period of history that lies just behind us the universities in the heartland have had a tremendous influence in stimulating economic forces. Disappointment is being voiced that this has not resulted in building meaningful communities. Today there is an effort to focus attention on people's value system. The value system of a people is closely related to the religious forces.

Because of our nation's posture on church and state public educational institutions will find it difficult to harness the religious forces. They will be greatly helped if private colleges aggressively lead out with new innovations in community development. Economic forces and religious forces must move in concert. Both must be reminded that they function under the judgment and grace of God. The present is the beginning of the period in history when churches in the heartland need to zero in on community development. This means the church needs to design innovative approaches to help people build communities that offer quality of life and communities that give people opportunity to find fulfillment and meaning.

Community Development Defined

Community development is the dynamics of planned change applied to the social systems of society. Its purpose is to improve the human condition. This calls for a type of citizen's involvement which will improve the quality of relationships among citizens and the performance of the social systems. For a planned effort to be successful in doing this, community development must begin with a viable planning unit. A viable planning unit brings together enough people and resources so citizens in an area can maintain an adequate range of services and choices.

The area that is involved in designing this new human settlement pattern centers around Sioux Falls. Brookings is on the north edge; Vermillion and Yankton on the south edge; Mitchell on the west edge; and Worthington, Minnesota on the east edge. Roughly, it is a circle with a 60-mile radius. I-90 crosses this area from east to west and I-29 from north to south. The two highways intersect at Sioux Falls. The area covers more than 10 thousand square miles. There are 213 living places of varying sizes. It has a total population of over 300,000.

The breakdown is:

1 = over 70,000 population	11 = over 2,000 population
5 = over 9,000 population	12 = over 1,000 population
2 = over 5,000 population	182 = less than 1,000 population

Four Possible Types of Development

Four types of development could take place in the 60-minute community that polarizes around Sioux Falls.

1) A development could take place in which the ownership and operation of farms becomes the activity of centralized enterprises that live from the area rather than for the area. Villages, towns, and small cities could disappear and there could develop a sprawling metropolitan area with a population

of 200,000. This would represent a decline of 100,000 for the area. This is a type of "town cannibalism" in which a center city devours surrounding towns.

2) A development could occur in which nine cities grow at the expense of small towns and villages. This trend could be given momentum by the development of large corporation farms. This could give us a metropolitan center of 100,000, four cities of 25,000, and four cities of 12,500. All nine would be in fierce competition with each other. In this type of development the principle of the "survival of the fittest" is applied to towns. This would mean nine towns out of the 213 places would survive. It would mean a 50,000 population loss for the area.

3) There is also the possibility that no development takes place because citizens resist local and area planning. People may be willing to settle for mediocrity. This would give us a farming pattern of fewer but much larger farms. It would give us an area with ill-kept towns, declining population and costly human services of poor quality. Meaningful community would not be available to anyone in the area. This is a negative approach to life, for it means aimless drifting.

4) There is another alternative. It is the fourth type of development--a symbiotic community.

THE SYMBIOTIC COMMUNITY

Symbiosis is a biological term and means the interrelatedness of unlike organisms for mutual benefit. As an example, a forest is a symbiotic community. It has trees, bushes, wildlife, birds, and other forms of life that are interrelated and support each other. A nonsymbiotic community is a wheat field. It has like organisms and is more vulnerable to attack. A symbiotic community is a stronger community. It is less vulnerable to attack from the outside. It can fight back.

We are applying this concept to the human community. We are making the assumption that unlike communities, working together for mutual benefit, make for a stronger social fabric than like communities working together. There is a place for little towns, a place for the larger towns, and a place for the center city. Towns and cities need not engage in a death struggle. The symbiotic concept is the formula whereby communities unlike in size and function can equitably work together for mutual interests.

Every viable town is encouraged to be what it can be. It is urged to concentrate on certain functions but to perform them with excellence. It is asked to be open to working with neighboring towns in a symbiotic relationship. The symbiotic community encourages farm families, nonfarm families, and individuals in the countryside to work together with people in the town and cities to strengthen the economic position of desired occupations and to provide an adequate range of human services and choices.

The types of human settlement patterns that the symbiotic approach envisions will have a major growth center, a number of satellite growth centers, many towns, villages, country residences, and family-type farms. Through wise land use planning an additional 200,000 people can be provided an opportunity for living in an area that provides quality of life.

The symbiotic community does away with the dicotomy between rural and urban. The 500,000 people that could reside in this symbiotic community would acknowledge their interrelatedness, accept planning as a way of life, and treat space as a resource. The citizens' use of the land would be designed with nature. People would work together as area citizens in the expanded community to provide the necessary human services. Their big advantage would be adequate resources and adequate space, because they are working with a viable planning unit.

1) New Settlement Pattern -- For the symbiotic community to emerge, people, towns, and counties need the help of a catalyst, such as CENCOAD. When this area was settled the average rate of travel was 4 miles an hour. The farmer was willing to spend an hour to take his produce to town and an hour to get home; consequently, towns developed every 8 miles. In 1900 a 60-minute community had a radius of 4 miles. Today the 60-minute community has a radius of 60 miles. In 1900 each of the 213 living places was a 60-minute community. Today the area is one 60-minute community.

A new land settlement pattern is emerging. The old settlement pattern was influenced by small land units, slow-moving vehicles, poor roads, small scale, the one-bottom plow, and many small structures. Today what is influencing the emerging land settlement pattern are large units, fast-moving vehicles, improved highways, large scale, the 7-bottom plow, and fewer but larger structures.

2) Meet Needs -- The big task facing people is to deal with obsolete structures. They must find ways to remove obsolete structures, adjust old ones, or develop new ones. In each case the assignment is the same. How can they organize their resources to best meet the needs of people?

In every land settlement pattern people developed a set of social systems, such as a political system, an economic system, an educational system, a communication system, a health system, and a religious system. The social systems which were designed to meet the needs of people who traveled 4 miles an hour do not adequately meet the needs of people who travel 60 miles an hour. By and large the political systems that operate in the countryside were designed for the 4-mile-an-hour travel.

3) New Image -- People need a new image of community. We are not thinking in terms of a crowded mass community. The 7-bottom plow made the one-bottom plow obsolete, but the 7-bottom plow did not make the 14 inch plowshare and moldboard obsolete. Basically a 7-bottom plow is seven one-bottom plows hooked in tandem, with enough power to pull it.

This is a model of an area community. It is the type of image we want to project--a symbiotic community of places and people. A catalyst needs to urge towns to work together in the interest of the common good. A small town has a future to the degree to which it can align itself with other towns.

Towns in the Lower Sioux Basin tend to emphasize individuality, but they share many common problems with neighboring towns. One town alone can offer little, but six or eight towns formed into a coalition can develop an impressive capacity. The capabilities of these coalitions tied together through comprehensive area planning will bring into being a community that can offer as much as larger cities.

The function of places will change. Towns that have no future as trade centers may have a future as living places.

By way of illustration: Farmers and ranchers have identified eight different types of soil. They have established the principle that each piece of ground is to be treated according to its needs and to be used according to its capabilities. In the same way people need to think in terms of different types of towns with different functions and capabilities.

4) People Need to be Community -- Quality community begins on a small scale. It begins with an individual person becoming aware of his own personhood and realizing that his personhood is enhanced through meaningful relations to other people. A sense of community is born when individuals accept the fact that they have been created for others. A sense of community is nurtured by the realization that individuals are not complete by themselves nor are they alike. While individuals have unequal capabilities, they have equal worth. Quality community comes into being when individuals with varying capabilities relate to each other in a way that the lives of all individuals are enriched.

Persons who wish to move society in the direction of building quality community need to be concerned with love, justice, compassion, respect, and understanding of others. They need to work in two dimensions at the same time. On the one hand they need to be concerned with the development of their own personhood. On the other hand they need to be concerned with the development of the quality of their relationship to others. In this relationship they need to express the meaning of love, seek to achieve justice and compassion, and show respect and understanding for others. When a wholesome concern for one's personhood and a wholesome concern for community are aggressively pursued and kept in balance, quality community can emerge. Whether it will or not is dependent on how society manages its natural resources, organizes its human resources, and structures its group relations.

What is new for us today is that technology has enlarged the boundaries of our community. In our day we have the task of achieving community on a larger scale. The range of individual social interaction has been extended. The range of interaction of groups and towns must now be extended to coincide with the range of individual interaction.

However, it is folly to believe that we can achieve quality community on a large scale without maintaining quality community on a small scale. We need to achieve quality community on a large scale. This we must not do in place of achieving it on a small scale but in addition to achieving it on a small scale. Some of the social functions once performed on a small scale will now be performed on a large scale. This does not make the neighborhood-type of community unnecessary. Quality community is a matter of being people with other people. This can best be done on a small scale. It is doubtful whether people can be people with other people in the extended community if they have not been people in the intimacy of the neighborhood.

The technological innovations of our age have released forces that seem to threaten the future significance of the neighborhood in the countryside or

the city. But what seems to be is not reality. Jens Jensen has correctly observed that "the urge to be is much stronger and more powerful than all the other forces put together."[1] The urge to be is fulfilled in the neighborhood. It is the social climate in which people can be people.

Neighborhoods, villages, towns, small cities, all need to work together on a scale heretofore thought impossible. The new technologies that make this possible must not destroy the neighborhood. Achieving quality remains a matter of being.

The citizen who lives in the countryside has the concrete task of joining with his fellow citizens to be a quality community. The role of being is quite different from the role of defining and analyzing. The citizen who has the role of being needs to take the information and research of the economist and sociologist and internalize it. He checks their findings against his own observations. He evaluates the resources of the community. He carefully appraises the mood, the attitudes, the values, the apathy, the interests, the deficiencies, and the capabilities of the people with whom he lives. He talks with local leaders and then with them he discusses the functional capacity of existing social structures and the opportunity for people in the area to make an adequate living. All these ingredients, and many more, he needs to put together in a mix so that they produce quality community. He needs to do this with his fellow citizens.

Citizens need to be quality community within the limits of their own individual development. The ability of people to make collective decisions to change the political system, the ability of people to use their resources wisely, and the ability of people to organize their economic power makes a difference.

Citizens need to be quality community in a given area with its own type of geography, mountains, rivers, prairies, and plains. Again the climate, the presence of mineral resources, and the type of soil makes a difference.

Citizens need to be quality community in a given period of history with its own technology. The transportation technology, the agricultural technology, the power technology, and the communication technology makes a difference.

5) New Approach to Resource Development -- We need an approach to resource development that is concerned with the quality of the environment. Such an approach will speak not only in terms of national gross product but will be sensitive to the national social and ecological cost. It will insist that machines be adapted to men rather than men be adapted to machines.

Former Secretary of the Interior, Stewart L. Udall, wrote: "There is an insidious logic that implies that man must adapt to machines, not machines to men; that production, speed, novelty, progress at any price must come first, and people second; that mechanization may be pushed as far as human endurance will allow.

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[1]Jens Jensen, SIFTINGS, The Major Portion of THE CLEARING and Collected Writings. (Chicago: Ralph Fletcher Seymour, 1956), p.33.

"It ignores experience--which tells us we should not add new strains and pressures and discomforts to a high-pressure world.

"Certain brilliant men are so engrossed in engineering techniques that they have seemingly lost sight of their own species.

"Our goal should be to accomplish both full production and the full life . . . a national prosperity that will include prosperity of the human spirit.

"We have mastered the arts of animal husbandry, we know the life laws of crops and insects, we know how to plan our agricultural output. In effect, we have enhanced the future of everything--except the over-all future of the human race."

It calls for an approach that is committed to total land use planning. We need to do in the world of real what we have done in the world of play. We have set aside national, state, and county parks in which the community determines how these areas shall be used.

In the private sector man is free to do with his land what he will. His primary concern has been to use his land to develop his own private legacy. Man gives very little thought to his public legacy. In the private sector the individual should be free to develop the resources of the land but he should not be free to despoil the resources of the land.

In the world of sports we impose restraints on the individuals. We tell people how many fish to catch and what time of the year they can fish. We tell people how many pheasants they can shoot and when they can hunt.

We cannot merely evaluate progress according to quantitative criteria. We need to begin to evaluate progress also according to qualitative criteria.

THREE BASIC FACTORS

Three basic factors are necessary if community development is to take place. 1) Major input of education; 2) Horizontal communication; 3) A motivational force.

1) Major Input of Education -- If community development is going to take place in an area community, there will need to be a major input of education so that people in the area understand what is happening and why. However, educators must not use superior knowledge to overpower the less informed citizens. The method of providing a major input of education must be one in which the academic and nonacademic person has a part in creating new knowledge. The one shares knowledge of the past or of the laboratory, while the other shares experiences from his life style. It begins by involving citizens in a discussion of the state of human affairs and the state of earth affairs in their area community.

The stirring of the minds of local citizens will cause the insights of discerning persons to come to the surface. It is like panning for gold. Rarely are pure nuggets of truth discovered in this way, but truth still encumbered with the dross of folk knowledge is found in this way. Such knowledge must be

refined in the study of the educator. The final refining process takes place when the citizens who brought the germ idea to the surface test the educator's version in the human community.

When citizens demonstrate that they lack the capacity to plan adequately for tomorrow, one does not take from them the responsibility to plan by having an educational institution plan for them. You ask the educational institution to share knowledge and help people to acquire the capacity to do wise community planning. A wise use of educational resources will provide the inquiring citizen with accurate knowledge concerning his environment, stimulate his thought processes, give him new capabilities to cope with his situation, and inspire him to help create new knowledge.

Citizens can do effective planning if they will develop their coping strength in order to deal creatively with their social and natural environment. Citizens know something is happening; they know changes are taking place but they have difficulty identifying the precise issues and the forces which are at work. Many do not realize that the changes they are experiencing are the result of choices they have made.

People need the benefit of a major input of education so they understand their social environment and can do effective local and area planning. Much of the knowledge that will adequately describe the condition of the population is not yet available. It still has to be created. On the other hand useful information is often secreted away in the file cabinets of some agency. It has to be processed and analyzed. It has to be made comprehensible to public officials and concerned citizens.

It is not enough to have general knowledge. We need precise knowledge about the state of human and earth affairs in the land of ASCILOS.

People must understand their own behavior. The citizen spends his consumer dollar in a convenient shopping place, a partial shopping place, a complete shopping place, or a wholesale-retail shopping place. The citizen resides in a place but lives in the whole area. He resides in a place but needs the resources of the area to adequately meet his needs. He identifies with a locale but he has social interaction with the many places in the area. People often do not know the implication of this difference. There are many things about the current social situation which people do not understand. For example, the church has been accused of not relating the Gospel to the current social issues. Maybe the accusation is correct, but it is unfair. It is unfair because most of our citizens do not know what the social issues are and how they themselves are involved.

How can a pastor relate the Gospel to the issues that people do not understand? How can a pastor relate the Gospel to the tax issue or the plight of the American Indian if citizens do not understand the root causes behind the issues?

What we need is a citizenry that is knowledgeable as to the deep social issues which people face. To develop a knowledgeable citizenry is not the responsibility of the congregation. This is the responsibility of the public domain. It is the responsibility of the public domain to provide necessary input so citizens are knowledgeable in the area of public and human affairs. Citizens must understand the tax alternatives before they can make a judgment

as to an equitable taxing system. Colleges and universities need to work with the concerned citizens. In this way citizens can improve their coping strength and have a part in shaping their future.

2) Horizontal Communication -- America is basically organized vertically. The line of communication runs from the small town to the larger city to the state capitol to the federal government. The same thing is true in the church. The line of communication is from the congregation to the conference to the district to the church body.

The lines of communication go up and down. When a person in a small city in the heartland turns on his radio in the morning he is likely to hear what happened in New York before he learns what happened in a neighboring town 25 miles away. Vertical communication is from county to state to federal, or from town to city to state to federal. Horizontal communication is from country people to town people, from town to town, from county to county.

Vertical communication moves people in the direction of centralized control. It encourages centralized programs and develops centralized power structures. Horizontal communication makes people aware of their interdependence and moves them in the direction of local and area control. It encourages local initiative and develops leadership that is responsive to the needs of people.

3) A Motivational Force -- To improve the human condition in an area people must have the desire to improve the performance of the social system.

For example, if there is poverty in an area it is not because the area lacks resources. It may be because the economic system isn't functioning adequately. Certain people do not have an opportunity to participate in the economic life. Another reason for poverty may be that the educational system is malfunctioning. It could be that the religious system isn't functioning adequately. Certain people are alienated so they do not take advantage of the opportunities present.

There needs to be a motivational force that moves people to action. The church is a primary motivational force that gives people the desire to improve the performance of some or of all the social systems. (See Exhibit I)

The press through editorials can also motivate people to work together to improve the community. Different media can be used to develop citizens' interest in working for quality of life. Before an area community will make much progress in improving the functioning of the social system, citizens must increase their own performance as an informed and discerning electorate.

ESSENTIALS

The design is built around a private college such as Augustana College that:

1) Sponsors CENCOAD--The Center for Community Organization and Area Development.
2) Has competency in and takes an interest in community development.
3) Makes the expertise of resource people available to existing action and study groups.

4) Supports the Sioux Falls Continuing Education Center.
5) Encourages students to engage in independent studies and has interim study programs designed to produce new knowledge about the area community.
6) Has an interest in developing a graduate program in human resources and community development.
7) Is ready to form a consortium with neighboring educational institutions to undertake major research projects.

A Study of the Value System

This design suggests that the educational institutions in the heartland make an in-depth study of the value system. Colleges need to examine the values as they are reflected in the life of the people. The study will need to ask such questions as:

1) Do the values people use in their setting of priorities fully express the Judeo-Christian values?
2) How does an inadequate expression of Judeo-Christian values adversely effect the development of the human community and use of material resources?
3) Can the colleges, individually and jointly, help the citizens in the heartland to examine their values as they relate to economic development?

The Spirit of the People

The designers are fully aware that the development of a new human settlement pattern in the last analysis will be determined by the spirit of the people. This will require:

1) People who want to act responsibly. They are on the side of political, economic, and social justice. They know that the strong have a responsibility to help the weak in achieving fulfillment.

2) People who are forward-looking. They are not afraid of change nor do they blindly accept all changes. They encourage the kind of changes which increase and strengthen life. They support changes which foster wholeness and orderliness. They oppose changes which fragment and destroy. They bring changes in line with the basic purpose of achieving quality of life for all.

3) People who anticipate social crisis and prepare for it. They take advantage of educational opportunities which give them a greater awareness of what is happening, the capacity to do long-range community planning, and the insight to deal constructively with the crisis.

4) People who have a positive attitude toward planning and zoning. They are ready to work together with other communities.

5) People who face up to the realities of life. They face the realities of the economic facts, of rural myths, of community deficiencies, of the interrelatedness of rural and urban life.

6) People who have the courage to examine their loyalties and balance self-interest with group interest.

Need for Leadership

"People also need leadership. Obtaining community action on a regional basis involves the enlistment and support of leaders in all parts of the area. A region has no mayor. A region has no chief county commissioner. A region has no Board of Aldermen. A region is an economic unit in which a great many political jurisdictions exist and where the planning process must function like an octopus, with tentacles reaching out into the courthouse, the chambers of commerce, the branch offices of the public utilities, and the public domain.

"Planning must include the stimulation and motivation of politicians, ordinary citizens, and people who have some special ability to lead and influence others. No one has enough time and money to do this early enough, it seems we often get to the brink of a crisis before we can come to the point where it is possible to arouse action."

John Gardner has advised us that:

"A nation runs on motivation, on aspiration, on a vision of what it might become. A nation needs challenge. A people has to want something. A nation is held together by shared values, shared beliefs, shared attitudes.

"So it is with a community, a region, or a city. A community runs on motivation and aspiration. How do you give people a vision of what they may have? This, I think, is a major responsibility of the planner. The great planners are those who can inspire, those who can make the people listen. A community must believe in its future, its promises, its prospects, and its potentials.

"Community developers must possess a missionary spirit. Courage, faith, tenacity, and diligence are needed. Even the best plans are not always carried forward as they should be."

This means that we need citizens in the countryside, villages, towns, and cities of our symbiotic community who have the spirit and the vision to move from what now is to what can be. We need many persons who are citizens of the common cause in the land of ASCILOS. This is why this proposal is addressed to the citizens in the land of ASCILOS.

The Design Calls for a Catalyst such as CENCOAD

A viable planning unit with adequate space, resources, and people is lodged in the valleys of the Vermillion, Big Sioux, and Rock Rivers. It has the potential of developing into a new type of human settlement pattern. It is in need of a catalyst that expends itself in the interest of the well-being of people and the symbiotic development of the area.

CENCOAD has been designed to be that catalyst in the land of ASCILOS. It offers a new way of thinking about life in the Lower Sioux Basin. It measures the size of the community in terms of minutes, not miles. It emphasizes the quality of neighborliness--people doing together what no person can do alone.

CENCOAD urges citizens to develop a new neighborliness among villages, towns, and cities that make up an area community. It asks people to view planning as a way of life and to be open to thinking in terms of a community of scale.

CENCOAD believes that people in the countryside must be on the offensive rather than on the defensive. They must be for something new--a human settlement pattern in which the natural resources and the human resources are in balance.

CENCOAD is dedicated to the growth of the unit and the unity. It is interested in the development of the individual person as well as individual towns and institutions. It is equally interested in the development of a communitywide spirit of cooperation that moves individual units to work together in shaping the future area community.

Concepts

Symbiotic community - Balance - Wholeness - Rhythm of life - Design with Nature - Interrelatedness - Neighborliness - Natural living areas - Subgroups - Inductive education - Caretakers - Coping strength - Power movement - Participatory democracy

Functions

1) Coordinator of social resources, services, and agencies.
2) Convener of mutual interest groups.
3) Broker of educational resources.
4) Developer of community.

Guidelines

...Improve the human condition by improving the performance of the different social systems.
...Avoid developing program of its own.
...Discover the area of needs and available resources.
...Work with and through existing structures.
...Support citizen effort in community development.
...Encourage people to talk with their eyes.
...Teach people to observe three rules when they engage in dialogue:
1) Be honest
2) Be rational
3) Accept the principle that everyone has a right to have a part in shaping his own destiny.

Exhibit I

ROLE OF THE CHURCH

I do not see a congregation as a center of nervous activities. I see the congregation as a motivational force that moves its members into the citizens' community.

A. Support Citizen Efforts -- Pastors of all denominations have emphasized the importance of soil and water conservation. They have motivated farmers to be good stewards of the land and water resources. But as far as I know we have never organized a Lutheran soil district, or a Methodist soil district, or a Catholic soil district. We assume that the persons motivated to be better stewards of land and water resources will implement this concern through a community structure, the conservation district. This moves society in the direction of wholeness.

We have done the same in the area of health. There was a time when the church was the institution that built most of the hospitals. We discovered a need for health facilities in rural areas. But a single denomination lacked the necessary funds. Then came the Hills-Burton Act and the government made funds available. And the cry went up that the government is getting into church business. Wise counsel prevailed. It said, "Let the community have the chores of providing the facility and of maintaining it; let the church minister to people who are ill."

The church should not be above getting involved if there is no community structure that can handle the assignment. Generally, it is better for the church to be the motivational force that urges its members to support citizens' efforts and a citizens' structure designed to improve community life.

Usually there is no lack of groups that are concerned with community development. It is more a matter of getting support behind community organizations that are concerned with community development.

When the church functions as a motivational force to achieve community development through community structures, it moves its members into action units that are designed: to achieve justice for all, to demonstrate compassion, to improve the performance of the social system, and to help all people find fulfillment.

B. The Strong Must Help the Weak -- It is not true that all people are equal. All people have equal worth, but all people do not have equal abilities. The strong must help the weak. A basic role of the church is to call for community development and urge its members to support citizen efforts that are designed to improve the educational system, the health system, the political system, and the religious system, so that the strong and the weak are equitably benefited.

Theological Ingredients

The theological ingredients basic to a congregation being a motivational force are:

A. Judgment and Grace of God -- All of life moves under the judgment and the grace of God. This is not man's world; this is God's world.

Changes are the result of the choices that people have made. When you move from a one-bottom plow to a 7-bottom plow you bring about social changes that affect the family, the school, the church. Man is accountable to God for the choices he makes. We work with the assumption that man is responsible for what he does, that his acts are judged by God, and that this means more than a moralistic evaluation with a general responsibility for the well-being of society.

"The universal human that unites us with all mankind serves merely as a smoke screen behind which people can hide and keep from acting responsibly for their real neighbor.

"Jesus took another position. He emphasized that we must act responsibly in word and deed. The neighbor is always an individual for whom I am personally responsible and who conversely is responsible for me. The categories of good and evil presuppose a sense of obligation which is meaningful only if man lives in relationship to a God who cannot be impressed by beauty, economic laws, mechanical necessity, or claims of social superiority."

We tend to take earthly entities such as economics, individualism, or community development, and give them the rank of deities. These are good earthly entities and no more. They cannot function as gods. They function under the judgment and grace of God.

B. Forgiveness of Sin, A Social Force -- The church has been given the assignment by her Lord to declare God's forgiveness to men who are repentent. Before people can be repentant they must know the sins of which they are guilty. We talk about sin in general terms or we catalog certain sins and concentrate on them. The Pharisees in Jesus' time did this. This approach draws our attention away from the social sins of which all are guilty. It is very difficult for people to recognize that they share in the guilt of the social evils of our society. Our involvement in social sins must be made personal.

The moment a person is moved to confess that the exploitation of the soil is a sin as much as adultery is a sin that needs to be confessed, a sin for which people need forgiveness to have peace with God, the church becomes a motivational force.

God is as displeased with the tension and bickering between communities as He is displeased with tension and bickering within a family. He is displeased when the producer or laborer is not adequately paid. He is also displeased when people who have the benefit of our affluent society find so little joy and meaning in life. Often when people fail to find joy and zest in living it is due to the sin of self-centeredness.

C. Prayer -- Prayer is a motivational force. I don't know your prayer books but I have studied the prayer books of our church. We have the "red hymnal" in the Lutheran Church and there are 123 different prayers. They are designed to help people to pray for many things, such as a just society, peace, the worker, the farmer, equitable human relationships, etc. If we pray for these things and then don't work for them we are hypocritical. We would hardly say that the farmer who prays, "Give us this day our daily bread," and then does not plant and cultivate his crops is sincere.

The church can be a motivational force if people accept that all of life moves under the judgment and grace of God, that forgiveness of sin is a social force, and that people need to be honest and sincere in their prayer life.

D. Community Development -- In most denominations community development has a low status. It is something we do when we have everything else done. It is wrong to keep community development in this status. The church will not make a significant contribution in the area of community development if we continue to define God's concern too narrowly. God is concerned with developing better relations between men. This is community development. It means, to improve the performance of our social systems so all people have an adequate range of human services and choices.

If I believe in a God of justice and confess my faith in a God of justice, how can I as a citizen tolerate a tax system or an economic system that I know is not just? Either I am not honest or I don't believe in a God of justice. If I believe in a God of mercy, how can I tolerate a welfare system that isn't compassionate? If I believe in a God who has created an orderly world, how can I tolerate a situation in which men are destroying the orderliness of God's earth?

E. Grace and Social Systems -- Basic truths which center around divine love, mercy, and justice, that the church proclaims, need to be related to the emerging land settlement pattern. Leaders in the church, in a concrete way, need to relate these basic truths to the social systems of society. This is not a simple task. It is a very difficult task to keep the church up-to-date on what is happening.

The givenness of God's grace doesn't change. God's message to man is the same from age to age, but God's creation is in process. We need to relate God's message, the concept of justice, mercy, and love to a social situation that is new each morning. We need to encourage people to come up with economic justice for people who live in a community in which some have access to adequate capital--have a 7 bottom plow--and others do not. It is foolish to relate the concept of economic justice to a situation in which people had one-bottom plows. This situation does not now exist.

We are in the age of technology and citizens have to come up with answers so that they achieve economic justice in this age of technology.

F. Action units -- People who have faith in God, to them God gives power to become the Sons of God. But even the Sons of God need units of response through which they can become a motivational force. These units of response already exist. They may be the soil district,

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the water-shed program, the town council, the board of supervisors, the labor union, or the farm organization, etc. All of these units need the intelligent support of citizens.

In the past when the church thought of action, it tended to develop its own units of action. In this way we organize laymen in competition with themselves. They are already involved in many units of action. The congregation needs to identify the units of action that laymen can use to achieve community development.

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